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LIVE TO DO GOOD.

BY GEORGE W. BETHUNE, D. D.

Live to do good; but not with thought to win
From man reward of any kindness done;
Remember Him who died on cross for sin—
The merciful, the meek, rejected One;
When he was slain for crime of doing good,
Caust than expect return of gratitude?

Do good to all; but, while thou servest best,
And at the greatest cost, serve thee to bear,
When thine own heart with anguish is oppressed—
The cruel taunt, the cold averted air,
From lips which thou hast taught in hope to pray,
And eyes whose sorrows thou hast wiped away.

Still do thou good; but for His holy sake
Who died for thee, fixing thy purpose ever
High as His throne, no wrath of man can shake:
So shall he own thy generous endeavor,
And take thee to His conqueror's glory up,
When thou hast shared the Savior's bitter cup.

Do ought but good; for such the noble strife
Of virtue is, 'gainst wrong to venture love,
And for thy foes devote a brother's life,
Content to wait the recompence above;
Brave for the truth, to fierce insult meet,
Ia mercy strong, in vengeance only weak.

ST. SIMONIANISM—FOURIERISM.

[Continued.]

Precisely at the time when Saint-Simonianism, as an established faith, was thus suppressed in France, another system, resembling it in certain respects, and upon the whole still more curious, if not so powerful, began to attract public attention. This was the system of Fourierism, as it was called, after the founder, Fourier.

François-Charles-Marie Fourier was born at Besançon, the 7th April, 1768, seven years and a half after Saint-Simon. His father was a small woolen-draper; and Fourier, whose earliest years were spent in the shop, was destined for a similar mercantile employment. A dreamy, singular, awkward youth, with an insatiable appetite for all kinds of information, and a great difficulty of expressing himself—he seems all the while that he was earning his bread by labor in the shop and the counting-house, to live intellectually in a world of his own. That he must have been an assiduous student in private of the mathematical and physical sciences, and indeed of all descriptions of knowledge whatever, is clear from the enormous mass of miscellaneous notions which he has left heaped up in his writings. The direction of his labors, however, came from within; for some singular superstition or mal-organization of spirit, which made him different from other men, rendered him independent of their opinions or society, and placed him out of *rapport* as it were with surrounding things, so that between what he saw existing, and what he schemed within himself, there was perpetual discord. In short he was a man of one idea, as the phrase is; one of those men, the exact opposite of the poet in his constitution, who, instead of holding the mirror up to nature, explore her with a lamp. How strong and intense in Fourier was this innate conception of things—*hence he had brought into the world what he is*, is illustrated by an account he gives of two circumstances which, he says, made an ineffaceable impression on him in his early years. The one was, that when a boy of five he had been reprimanded in his father's shop for contradicting some one who had told a lie in his presence; the other that, when nineteen years of age, he had assisted, in his capacity as a merchant's clerk, at a submergence of corn with a view to keep up high prices. In the one he received his first experience of the fact that falsehood is tolerated; in the other he was present at one of the results of monopoly.

Possibly, from the very fact that his discord with the world about him was so thorough and radical, Fourier, up to a comparatively late period, lived a life of calm observation, amounting, in appearance, to acquiescence. That society, as it existed, was one complex system of fallacy, and suffering seems to have become in his mind a settled fact, which one must just accept as such, and endure. All that one could do was to exhibit to the world a model, constructed out of one's own thoughts, of a new and perfect system of society; if such a model were duly set forth, the world would doubtless strive towards conformity with it, and in the process of years would attain to it. One need be in no hurry, however; it was more essential to build up the scheme completely in one's mind so as ultimately to place a finished and perfect model on their imprints. What we call *evil or wrong* has no real existence; all misery has its origin in misconception. The passions are not to be denounced or struggled against; they are to be utilized. If the medium in which the passions act offers resistance to their free play, then that medium must be modified.

The present medium, that is, society as it now exists, does offer resistance to the free play of the passions. All is confusion, irregularity, compulsion, misconception. Between the Creator and the creature there have been five thousand years of misunderstanding." How shall this condition of things be remedied? How shall the present confused medium, in which the passions are restrained, be made to evolve a new medium in which they shall be able to act freely? By what means shall riches be made to succeed to poverty, truth to deceit, mutual resort to oppression and revolt, happiness to misery? Philanthropists had announced and attempted various schemes having this object in view. All had failed. The scheme which he proposed, however, could not fail, being accordant with the eternal mechanism of nature. This was a system for the association of mankind in industrial bodies, on the principle that each individual, while forming part of a whole, should yet be at liberty to follow his own tendencies and inclinations. "The disease which devours industry is industrial anarchy or incoherence." The cure, therefore, must consist in organization, association, harmonious co-operation. But this can only be secured by allowing, in the first place, perfect individual freedom. Labor is not of itself naturally repugnant to man; nay, man is so constituted as to find his only true happiness in labor; but the happiness to be found must actually lie in the labor in which it is sought; in other words, the labor in which a man is called to engage ought to be of the kind which is of itself agreeable to him. This idea of labor, pleasurable for its own sake, (travail attrayant,) was one on which Fourier laid immense stress. As the English squire toils hard in a fox-chase, and yet likes the labor; so, if the world were as it should be, all human beings would do as they felt inclined, and in so doing, would enjoy the toil.

This is a correct representation of Fourier's mind and habits, will appear when we describe the nature of his system, as developed in his "Théorie des Quatre Mouvements, et des Destinées Générales," published anonymously at Lyons in 1808, and which, with the exception of an article on the state of European poli-

tics published five years before in a newspaper of the same town, was, it is believed, his first attempt to communicate with the world through the press. In this bizarre and singular work—all the more singular as being the production of an obscure clerk who had attained his thirty-eighth year without doing anything to reveal himself out of the counting-house—are contained the germs of all that Fourier ever wrote. Here, therefore, it may be as well to present a general outline of his entire system, as first promulgated in 1808, and afterwards, only filled out and expanded.

In religion Fourier was a Pantheist; in other words, God, the world, and man, were all blended and confounded in his idea of existence as a whole. Using formal language, however, he viewed the world as an evolution of three eternal co-existing principles—God, matter, and justice, or mathematical truth. God or will is the cause of the destinies of things; justice is the reason of them. The universal will manifests itself in the form of a law of universal attraction; by which all that exists is regulated. This universal attraction distinguishes itself into five species, or, as Fourier called them, *mouvements*—1st, material attraction, which was discovered by Newton; 2d, organic attraction, pervading the inner constitution of bodies; 3d, aromatic attraction, or the attraction of imponderables; 4th, instinctual attraction, or the attraction of instincts and passions; 5th, social attraction, or the attraction of man to his future destinies. Of these five movements only four were announced, as appears from the title in Fourier's first work; the aromatic attraction was afterwards added. Pervaded by this universal law of attraction, all nature was full of analogies, and in every part one might discern the rhythm of the whole. Friendship, for instance, was symbolically represented in the circle; love in the ellipse.

The entire duration of the world, as it now is, will be 80,000 years; half will be a period of ascension, and half of descent. The world, as yet, is only in its 7,000th year; consequently young and foolish, and far from being what it will be. God peopled the world originally with sixteen races of men, nine of which were placed in the old, and seven in the American hemisphere. All these, however, were made with the same fundamental dispositions; and hence, their mingled progeny forms but one species. God has also reserved for himself the power of eighteen supplementary creations of men. In the act of creation there is a conjunction of Austral and Boreal fluids; hence, as the supplementary creations come to take place, the earth will gradually become a beautiful garden; the masses of polar ice will be melted away, the whole sea will become navigable, and the salt having been disengaged, will at length consist of excellent fresh water, which sailors may drink.

The soul of man is immortal; and is subject to reproduction in new forms—not, however, as the Hindoos say, in forms either nobler or viler, according to circumstances, but always in forms nobler than those already passed through. For each soul there will be one hundred and ten transmigrations in all. The various planets, however, with their inhabitants, will undergo a similar process of development, exchange their spiritual burdens—each plant, as it were, with surrounding things, so that between what he saw existing, and what he schemed within himself, there was perpetual discord. In short he was a man of one idea, as the phrase is; one of those men, the exact opposite of the poet in his constitution, who, instead of holding the mirror up to nature, explore her with a lamp. How strong and intense in Fourier was this innate conception of things—*hence he had brought into the world what he is*, is illustrated by an account he gives of two circumstances which, he says, made an ineffaceable impression on him in his early years. The one was, that when a boy of five he had been reprimanded in his father's shop for contradicting some one who had told a lie in his presence; the other that, when nineteen years of age, he had assisted, in his capacity as a merchant's clerk, at a submergence of corn with a view to keep up high prices. In the one he received his first experience of the fact that falsehood is tolerated; in the other he was present at one of the results of monopoly.

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In order to realize this picture of a world busy and at the same time happy, the present distribution of mankind over the globe, in cities, towns, villages, hordes, and hamlets, must be

entirely abandoned; and mankind must associate themselves anew in little masses called *phalanxes*. A group, that is, the little association formed by the operation of the sensitive and affective passions, would number usually from seven to nine persons; from twenty-four to thirty-two groups, associated by the play of the distributive passions, would constitute a series; and, lastly, an association of several such series, representing in itself the supreme tendency of unity, would form a phalanx. A phalanx, therefore, would consist of about 1,800 persons of both sexes, associated together for all the purposes of life, and forming in effect a complete little community. Each phalanx would occupy a vast barracks or system of buildings called a *phalangster*, which would include within itself a church, a theatre, dining-rooms, picture galleries, an observatory, a library, work-rooms, sleeping apartments, and, in short, every possible accommodation that comfort would require or taste suggest. Every *phalangster* would stand in the midst of its own gardens and grounds. How cheaply even splendor might be attained in all the arrangements of the *phalangster*—in the architecture, in the style of furnishing, and also in the *cuisine*, the success of the *phalangster* of clubs might show—of the principle of which the *Phalanx*-system would be in some respects but an extension. In the life of the *phalangster* all would be at liberty to follow their own bent—to work, or be idle; to work at one trade or at several; to be sociable or retiring in their habits. The women would naturally, according to the affective instincts of their sex, dominate in the relations of family, &c., while the men would pursue the career of ambition; nevertheless, no restraint would be put upon the liberty of the women exceptional in their tastes and inclined to follow a profession—that of medicine, for instance. As for children; for them, too, the system would be one of attraction. They would be allowed to sing, romp, read, or even gormandize; only all these manifestations would be carefully watched, and the passions, which they indicated, utilized. From all this life of freedom, some might say, nothing but confusion would result. The contrary, however, would be the case. Labor, ceasing to be repugnant, would organize itself beautifully; there would be the most admirable classification and sub-division of employments; all sorts of machines for abridging labor would be introduced, and their invention encouraged; and among the inhabitants of the *phalangster* there would operate the most wholesome elements. Every member would be secured a minimum of income, sufficient to supply his ordinary wants; and over and above this there would be a distribution of the surplus profits among the efficient members, according to the three categories of Labor, Capital, and Talent. Of these Labor would have the preference, its share being as five, while the shares of Capital and Talent would be respectively as four and three—that of Talent, therefore, being low.

The *Phalanx*-system would naturally first be introduced into the field of agricultural labor. There, gradually and simply, without disturbing a single established relation, it would succeed trades and professions, it would ultimately prevail over the whole globe. Then would arise a new set of relations, associating the separate *phalanxes* one with another, according to the most beautiful series. In all there would probably be about 500,000 *phalanxes* on the earth. The governor of a single *phalanx* would be called a *Uarch*; the governor of four *phalanxes* a *Durch*; the governor of twelve *phalanxes* a *Tetrach*; the governor of forty-eight *phalanxes* a *Douarch*; and so on, up to the governor of the whole world, or *Omnarch*. This association of the *phalanxes* by series would supersede the present arrangements into provinces, nations, &c., performing all that is good in the functions of such arrangement. Certain *phalanxes* would stand designated as the capital of their common district; and the associated districts would be so arranged as to facilitate the interchange of products. This would be the *Uarch*; the *Durch*; the *Tetrach*; the *Douarch*; and so on, up to the governor of the whole globe. Then would arise a new set of relations, associating the separate *phalanxes* one with another, according to the most beautiful series. In all there would probably be about 500,000 *phalanxes* on the earth. The governor of a single *phalanx* would be called a *Uarch*; the governor of four *phalanxes* a *Durch*; the governor of twelve *phalanxes* a *Tetrach*; the governor of forty-eight *phalanxes* a *Douarch*; and so on, up to the governor of the whole world, or *Omnarch*. This association of the *phalanxes* by series would supersede the present arrangements into provinces, nations, &c., performing all that is good in the functions of such arrangement. 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We learn from Col. Hatch, of Hatch, Gray & Co.'s Express, that among the passengers by the Europa, to Liverpool, are George Howland and his wife, Susan Howland, of New Bedford, members of the Society of Friends. They visit Europe on religious mission, the latter being a minister of that denomination. They were accompanied to the city by a large number of their relatives and friends to witness their embarkment.

PROF. STUART has resigned his office at Andover, on account of ill health. Rev. B. B. Edwards took his place. The religious and literary community will learn with deep regret the Professor's disability in this respect. No other American scholar has done more for the elevation of Biblical studies among us, and none has commanded more respect for the country among foreign scholars.

Our Conferences in New England held since the session of the General Conference, have been favored with the presence of but few distinguished brethren from abroad. The visits and counsels of such brethren always add much to the interest of our sessions. The present summer most of the general officers of the church have been compelled to remain at their posts on account of their previous absence at the General Conference.

CONFERENCE REPORTS.—A brother refers us to other newspapers for some Conference reports. We have searched our exchanges through for the papers, but cannot find them. There can be no reliance upon an editor's exchanges—they are often cut up or carried off before he knows anything about such wishes of his correspondents. Brethren should send the papers particularly marked if they wish to save themselves the trouble of writing.

OUR CONFERENCE CORRESPONDENTS will accept our grateful acknowledgments for their letters. Some of the reports we had to abridge, as they occasionally arrived at the time the paper was going to press, and must have been omitted had they not been condensed. Our obliging brethren will, we trust, make no apology for such a necessity.

THE TEACHERS' INSTITUTE, under the direction of Messrs. Mason and Webb, is holding its annual meeting at the Tremont Temple. The teachers meet daily. The morning hours are devoted to instruction in the various departments of vocal music; the afternoon to practice in Glee Singing, and the evening to public performances, consisting of Choruses, Songs, &c. Persons qualified to judge say that a marked improvement has taken place as compared with former years.

CAMP MEETING REPORTS will now multiply on our hands. Be brief, and write to the point, Messrs. Secretaries. These communications are very interesting, doubtless, but they must necessarily be very similar also, and when one is read most others in the same paper will be passed over unless they are brief. They ought never to occupy more than a third of a column, and if even shorter will be more useful.

DR. OLIN'S Baccalaureate Address we learn will soon be published. It is pronounced by all who heard a discourse of extraordinary interest. We hope it will be scattered universally among our young men.

THE REV. MR. MCNEIL, President of Victoria College, Canada, received the title of D. D., at the Commencement of Union College, N. Y.

SPRINGFIELD SEMINARY, VT.—We owe our enterprising brethren of this institution an apology for our apparent but undesigned neglect of their notices. They have been sent, we believe, in the form of a large printed placard, and we supposed they were designed, as many other similar cards sent us, to be suspended in our office. Seminary notices are usually sent us in manuscript, hence our mistake. We will endeavor to make amends hereafter.

A NEW BOOK has been published in London, entitled "Junius Elucidated," in which the author makes a strong case in favor of Col. Barre. This work is said to be the result of fifty years application to the subject. Was ever life so thrown away by one possessed of learning and ability to instruct the world?

OUR SOUTHERN PAPERS notice a pamphlet entitled "Brief Appeal to Public Opinion, in a series of Exceptions to the course and action of the Methodist Episcopal Church, from 1844 to 1848, affecting rights and interests of the M. E. Church, South." By H. B. Basscomb, A. L. P. Green, and C. B. Parsons, Southern Commissioners for the settlement of the Property Question between the two churches."

BISHOP SOULE publishes a long letter in the last Nashville Christian Advocate, on the action of the General Conference. It is exceedingly well written, and maintains a very good temper. Of course the Bishops on some points relating to the question, but their statements respecting its anti-slavery character are true; he reasons from them falsely, however. We shall probably refer to this letter next week.

DR. NUTTING's letter did not reach us till the Herald was going to press.

THE EUROPEAN PAPERS report that the Pope has suffered under an attack of apoplexy.

FOURTEEN.—This article is long but exceedingly interesting. Don't pass it over.

SOUTHAMPTON CAMP MEETING.

Brethren of Springfield District.—Here I am right in the position of a child, and God helped so many of his ministers to get me to the "gate." I am now a man, and am about to leave the ground, I have been on my way, and am about to go to a great and glorious meeting here in this city, this evening.

The Sabbath was a day of interest. At 8 o'clock A. M., a love feast was held in the new house. Unusual liberty of soul was enjoyed, and it was considered by many the best love feast they ever attended. At 10 o'clock, Bishop Hedditch preached a good common sense, plain, scriptural and methodical sermon, from Heb. viii. 25, which he considered, 1st, The way to God; and 2d, The great salvation offered to us in the gospel. After which the following brethren were ordained Deacons: E. Bryant, T. B. Tupper, F. Rogers, R. Walker, A. H. Hall, S. Sargent; local, C. H. A. Johnson, D. Warren, H. Chase and D. Thorburn.

At 2 o'clock B. W. F. Garrison preached in the Summer Street Church, after which the following brethren were ordained Elders: W. H. Crawford, J. Keith, T. B. Chase, B. B. Byrnes, E. A. Helmershausen, E. M. Fowler, D. Staples and A. Kendall. Local Elders: F. Gilman and O. Stratton.

In the evening a public prayer meeting was held in one church, and Dr. F. S. Bassett preached in the new church. Our session thus far has been a very harmonious and pleasant one. God is evidently with us, and may abundantly bless this conference.

MONDAY MORNING, Aug. 7. Conference opened by Br. A. Moore. Several reports were read and accepted. The committee on Education reported in part, and Dr. Dempster ad-

APPOINTMENTS OF THE EAST MAINE CONFERENCE.

BANGOR DISTRICT.—William Marsh, P. Elder.

Bangor N. D. George.

Bangor City Mission—no. Atwell.

Brewer Mission—Thos. B. Tupper.

North Brewer—Enoch M. Fowle.

Carmel—John Keith.

Dixmont—John Benson.

Harmony—Hiram Chase.

Parkman—Isaac P. Rogers.

Exeter—Geo. Pratt—one to be supplied.

Franklin—John Benson.

Gorham—Ephraim H. Whitney.

Wiscasset—John Taggart.

Orington—John C. Perry.

Orono—Reuben B. Curtis.

Oldtown—Mark R. Hopkins.

Upper Stillwater—Peter Burgess.

Frankfort Mission—C. Tilton.

Lincoln—John C. Perry.

West Hamlet—John Taggart.

Monroe—To be supplied.

Brownville—Charles H. Johnson—one to be supplied.

Sangerly—John W. Dow.

Dover—Jeremiah Marsh, Sup.

Lincoln—E. B. Fletcher.

Patten Mississ—True P. Adams.

Houlton—William J. Wilson.

Aroostook Mission—Kendrick N. Meserve.

THOMAS DISTRICT.—William H. Pilbury, P. Elder.

Thomas—Luther P. French.

Camden Mission—John C. Prince.

Belfast Miss.—Daniel H. Mansfield.

Scorpius—H. M. Blase.

Severn—Lincolne and Northport—Barnet M. Mitchell—One to be supplied.

Monserville—Lewis W. Wentworth.

Orono—John C. Perry.

E. Hollisford and W. Pittston—Abiel Foster.

E. Pittston—Daniel Clark.

Dresden—Silvanus Bray.

Woodrich and Westport—Harry W. Latham.

Georgetown—Albert Church.

Wiscasset—Josiah Higgins.

Boothbay—Jesus Harriman.

Townsend—B. F. Sprague.

Newcastle—Edward Brackett.

Nobleton and Bremen—Edwin A. Helmershausen.

Bridgeton—H. H. Beale.

Southbridge—John Webb.

Washington—Moses Donnell, Sup.

Union—Benjamin Bryant.

Unity—John G. Pierce.

E. Vassalboro—Mace P. Clough.

S. Vassalboro—P. P. Morrill.

Winslow and Clinton—Geo. D. Strot.

Vinalhaven—To be supplied.

BUCKSPORT DISTRICT.—Asael Moore, P. Elder.

Bucksport—David Higgins.

Orland—Zina H. Blair.

N. Bucksport—David P. Thompson.

Penobscot—T. B. Chase.

Castine—Phineas Higgins.

Brooksville and S. Penobscot—To be supplied.

Sealwick and Deer Isle Mission—B. B. Byrne.

Surry—R. Richards.

Desert—To be supplied.

Stedman—Jew H. Moore.

Stedman and Millbridge—Cyrus Phenix.

Cherryfield, Harrington and Columbia—E. H. Small, Sam'l Sargent.

Macias Mission—Caleb D. Pillsbury.

Alexander and Wesley—To be supplied.

Milltown—Wm. H. Crawford.

Cadillac—Cyrus Stannard.

Charlotte and Robinson—Daniel Staples—One to be supplied.

Dennysville—Richard Walker.

Eastport Mission—Ephraim Bryant.

W. Libby—A. H. Hall.

Lobes—To be supplied.

James McMillan, transferred to the Maine Conference.

James Thurston, transferred to the New Hampshire Conference.

UNION AMONG METHODISTS.—The Editor in the last number of Zion's Herald says in reference to the M. E. and M. P. church :

"We hope a better spirit will grow up between the two bodies than has heretofore existed. We had every sign of such a union.

We well know, Dr. Stevens. Were we near enough we should claim to you our hand. As it is, we send you the response of a warm heart. The editors of the several Methodist journals can do more for the promotion of this desirable "better spirit" than any others. A weighty responsibility is resting upon them. Prot. Methodist.

SATURDAY, Aug. 10.—A resolution was adopted, calling on the President for information with regard to the project of extending the Territorial Government in Oregon, with slight amendments. The Wilmet Provise was referred to Mr. Johnson, and a motion was made that the bill should be referred to the Senate.

The Civil and Diplomatic Appropriation Bill was introduced for a third reading. An amendment was adopted for paying Com. Biddle as Acting Commissioner to China.

THE ARMY APPROPRIATION BILL was discussed.

Mr. Daniel, of N. C., advocated the Southern side of the slavery question.

Mr. Moore offered an amendment to the Army Bill, so as to have 10,000 rank and file instead of 7,000 in the U. S. Army.

SATURDAY, Aug. 5.—Mr. Douglass, of Ills., from the Committee on Territories, reported back to the Senate the House Bill in favor of extending a Territorial Government in Oregon, with slight amendments. The Wilmet Provise was referred to Mr. Johnson, and a motion was made that the bill should be referred to the Senate.

The Civil and Diplomatic Appropriation Bill was introduced, with an amendment to increase the amount of \$500,000 for the boundary line between the United States and Mexico.

HOUSE.—The Army Bill, as amended, was taken up, and a motion was agreed to be referred to the House.

The question on reconsidering was about being put, when the bill was voted up, and a debate ensued upon Mr. Douglass' motion.

SENATE, Monday, Aug. 7.—A resolution was adopted, calling on the President for information with regard to the project of extending the Territorial Government in Oregon.

THE CIVIL AND DIPLOMATIC APPROPRIATION BILL was introduced, with an amendment to increase the amount of \$500,000 for the boundary line between the United States and Mexico.

HOUSE.—The Army Bill, as amended, was taken up, and a motion was agreed to be referred to the House.

SENATE, Tuesday, Aug. 8.—The Senate took a recess, and reassembled at 6 P. M. Mr. Hovey made a motion to take up the bill carrying into effect the 50th article of the Treaty with Mexico, establishing the boundary line between the two countries.

HOUSE.—The Senate went into Committee of the Whole on the Civil and Diplomatic Appropriation Bill, and engaged in discussing the General Appropriation Bill. Numerous Senate amendments were rejected.

SENATE, Wednesday, Aug. 9.—The Post Route Bill was taken up and passed with amendments.

HOUSE.—Mr. Palmer, of Ills., spoke in reply to Mr. Evans on the Post Route Bill, and called attention to the fact that nothing was due to Spain in the matter.

MR. HOLMES.—The Senate took the opposite side, and made an able internal improvement speech.

MR. PALMER again moved payment for the Mexican negroes.

MR. H. H. HOWARD, of Ills., moved to amend the bill so as to give the bill to the Postmaster General.

MR. H. H. HOWARD.—The bill was taken up, and a debate ensued upon Mr. Howard's motion.

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From the Boston Bee.

LABOR.

By EDWARD G. ABBOTT.

Labor, labor—honest labor—
Labor keeps me well and strong;
Labor gives me food and raiment,
Labor, too, inspires my song!

Labor keeps me ever merry—
Cheerful labor is but play;
Labor wrestles with my sorrows,
Labor driveth tears away.

Labor makes my heart the morning
In the glorious hour of dawn,
And I see the hills and valleys
Put their golden garments on.

Labor brings an eve of solace,
When my hands their toil forego,
And across my heart in silence
Chered streams of memory flow.

Labor sustains night with gladness,
Giveth rest and happy dreams;
And the sleep that follows labor
With a mystic pleasure tempts.

Labor ever liveth
Lustrous vigor to the mind;
Shedding o'er it sunlight holy,
New ideas I daily find.

Labor brings me all I need—
While I work I need not borrow—
Hands are toiling for to-day,
Mind is working for to-morrow.

Labor's tools make sweetest music,
As their busy echoes ring;
Loom, and wheel, and nail, ever
Have a merry song to sing.

"Labor—Labor!" crieth Nature,
"Labor!" sing the wheels of Time,
And in their own mystic language
Earth and sky and ocean chime.

Labor—labor!—ne'er be idle,
Labor, labor while ye can;
'Tis the Iron Age of Labor,
Labor nobly makes the man!

THE STRANGER ON THE SILL.

By T. BUCHANAN READ.

Between broad fields of wheat and corn,
Is the lonely home where I was born:
The peach tree leans against the wall,
And the woodbine wanders over all;
There is the shaded doorway still,
But a stranger's foot has crossed the sill.

There is the barn,—and, as of yore,
I can smell the hay from the open door,
And see the busy swallow's throng,
And hear the wee-pe's mournful song;
But the stranger comes—O! painful proof—
His sheaves are piled to the heated roof.

There is the orchard—the very trees
Where my childhood knew long hours of ease,
And watched the shadowy moments run
Till my life included more shade than sun.
The swing from the bough still sweeps the air,
But the stranger's children are swinging there.

There bubbles the shyly spring below,
With its bubbling brook where the hazels grow;
'Twas there I found the calamus root,
And watched the minnows pounce and shoot,
And heard the robin have his wing—
But the stranger's basket is left at the spring.

O, ye who daily cross the sill,
Step lightly, for I love it still;
And when you cross the old barn eaves,
Then think what countless harvest sheaves
Have passed within that scented door,
To gladden the eyes that are no more.

Deal kindly with these orchard trees;
And when your children crowd their knees,
Their sweetest fruit they shall import,
As old memories stirred their heart.
To youthful sport still leave the swing,
And in sweet reverence hold the spring.

The barn, the trees, the brook, the birds,
The meadows with their lowing herds;
The woodbine on the cottage wall—
My heart still lingers with them all.
Ye strangers on my native sills,
Step lightly, for I love it still.

BIOGRAPHICAL.

WILLIAM EMERSON was born in South Reading, June 10, 1760. At the early age of seventeen he engaged in the service of his country, then struggling for freedom. At thirty-five he joined the Congregational Church at Malden. He first proposed Methodist preaching in the town of Malden, and the proposition being accepted, the services of Rev. Timothy Merritt were procured. In 1820 he joined the Methodist Church, of which he remained a valuable member until his death. He lived to see many of his offspring, both children and grandchildren, folded in this the church of his choice. For many years he could say, "To live is Christ;" but the last two years of his life he felt that "To die would be gain." On Sunday evening, July 23, he breathed his last. Who could have selected a more befitting hour—on the holy Sabbath—on the evening of the holy Sabbath his spirit, well-plumed for its upward flight fled away, to commence one eternal Sabbath around the throne. He bore about with him a tenement of clay for eighty-eight years, but now he has "a building of God," "a house not made with hands, eternal in the heavens."

F. A. GRISWOLD.

Mrs. DESIRE PICKERING, wife of William Pickering, and daughter of Daniel and Desire Blaisdell, died in Orland, Me., July 16, aged 31 years. Sister Pickering gave her heart to God in her youth. A short time before she died, being informed that she was dying, she replied, "It don't alarm me; I wish to be gone. Come, O my Savior, and come quickly."

"Jesus can make a dying bed
Feel soft as down pillows are."

was her dying language. Thus she sweetly exchanged a world of suffering for one where the weary are at rest.

AMOS P. BATTEY.

N. Penobscot, Me., Aug. 2.

MR. JOHNSON RIDEOUT died of lung fever, in No. 5, Arrow-street, Me., July 18, aged 75 years. Mr. Rideout was a member of the Free Will Baptist Church; had formerly been a preacher of the Gospel. He has a brother a member of the Maine Annual Conference of the M. E. Church. He died in peace—was ready to go. His business for eternity was accomplished, and in his last moments, "The Lord of Hosts was with him, and the God of Jacob was his refuge." He left a companion to mourn, but not without hope. May the widow's God be her portion forever! "To die is gain."

K. N. MESERVEY.

Brewer Village, July 31.

Mrs. OLIVE HOPKINS died in Waltham, August 10, aged 39. For many years Sister Hopkins has sustained a Christian character, been an estimable member of the church, living and dying in its affections; and has, we trust, gone to the reward of the righteous.

Waltham, Aug. 11. J. SANBORN.

SISTER MARY KNOWLTON, daughter of James and Isabel Knowlton, died in Eliot, July 6, aged 19. Last fall, at the camp meeting in Kennebunk, after a hard struggle in prayer on her own part and that of others, her evidence of acceptance with God became quite clear, and she ever after until her death, when speaking on the subject, spoke with confidence of the presence of her Savior. She was sick just one week; and though the last day of her life her sufferings were severe, yet no complaint crossed her lips. Just before she died, with a smile she said, "My Heavenly Father will receive me;" and again, with the same smile playing upon her countenance, she looked up and placidly exclaimed, "How bright it is!" Thus she went to Heaven.

ALVRA HATCH.

Eliot, July 17.

WIDOW MARY PETEGREW died in Claremont, N. H., July 28, aged 70. For about forty-four years she followed her Lord faithfully. As a member of the church she was consistent and devoted. For several of the last years of her life she possessed the blessing of Christian holiness. Her end was peace.

J. C. CROMACK.

Claremont, N. H., Aug. 4.

HANNAH E. KENYON, daughter of Stetley W. and Lydia Kenyon, died at Sterling, Conn., June 24, aged 18. She embraced Christianity at the age of sixteen, and manifested to the world that hers was the faith of the Gospel. During her last long and severe illness it was her only support. Christ was indeed precious, and enabled her to endure her afflictions with Christian patience and resignation. She expressed unshaken confidence in him until her last, and died shouting, "Hallelujah, angels are coming." And I heard a voice from Heaven, saying unto me, Write, Blessed are the dead which die in the Lord," &c.

J. G. POST.

Canterbury, July 31.

SLAVERY.

For the Herald and Journal.

NEW HAMPSHIRE CONFERENCE REPORT ON SLAVERY.

The Committee on Slavery would respectfully submit the following Report:

The New Hampshire Conference, as a body of Christian men and Christian ministers, have felt it their right and duty, for several years past, to express their sentiments on the subject of American Slavery. We have, at our successive Annual Conferences, borne our decided testimony against this great sin of the age. We remain at the present uncompromisingly hostile to this wicked institution; and we shall not cease to raise our voice against it, as long as a vestige of it remains to pollute the church and disgrace the nation. In this war between Freedom and Slavery, between Liberty and Despotism, which is now being waged in our country and in the world, our sympathies are all on the side of Freedom. Indeed, we do not see how it can be otherwise, so long as we retain the spirit of the religion we profess and preach. The words, indeed, are the same; but the reader has evidently found their true meaning, and holds it up to the hearer like a beautiful transparency. His voice is deep, musical, and fascinating; within a certain compass, very flexible; and delightfully modulated to the variations of thought, and the different parts of the discourse. It is a well tuned instrument, touched by the hand of a master. His style is elegant and melodious; and his thoughts flow on like the brooklet within its emerald banks, crowned with the pendant foliage and purple flowers. In short, Dr. Hawks is a scholar, a writer, a logician, a theologian, and a pulpit orator, of the very first order.

In conclusion, your Committee would recommend the adoption of the following resolutions:

1. Resolved, That, as the Gospel is the greatest instrument, chosen by God himself for the regeneration of society and the reformation of the world, it is the duty of all Christian ministers to bring power to bear upon this enormous sin and relic of barbarism in our country; and the time has come when they cannot be silent without being recreant to the sacred cause of human liberty.

2. Whereas, the boundary line between the M. E. Church and the M. E. Church, South, has been abolished by the late General Conference; and whereas, our preachers are now at liberty to go and preach the Gospel in all the slaveholding States, and may again gather slaveholders into our church; therefore,

customized himself to thinking, and has a huge apparatus for thinking.

Secondly: All his intellectual powers, so admirably balanced and blended, are brought into requisition in every sermon, and their action is delightfully harmonious. There is neither too much, nor too little, of any single quality. The judgment and the imagination, a pure taste and a warm breast, hold each other in beautiful equipoise throughout the discourse.

Thirdly: The crowning circumstance is the earnestness of the speaker. He is a man of gigantic stature, and has a heart of corresponding dimensions. He throws his whole soul into every sentence. There are no breaks, no breathing places in the sermon. From beginning to end, it is all one paragraph. His sentences are long and heavy, like those of Dr. Chalmers; whom, perhaps, he resembles no less in the ardor of his delivery. He is too much in earnest to break up what he had to say into periods. He opens his great soul upon the audience, and it is a fountain of living waters. The current of grand, impassioned thought rolls on like the eternal thunder of Niagara. Once thoroughly roused, every fibre of his huge frame seems quivering with intense excitement. Half the time, he is on tiptoe; hands stretched aloft, as if he would pluck down the stars. I know of no man who speaks with so much ardor as Dr. Olin—I know of but one preacher with whom I am better pleased.

Respectfully submitted,

WARREN F. EVANS,
WILLIAM D. CASS,
FRANKLIN FURBER,
CONVERSE L. McCURDY.

SKETCHES.

From the Methodist Expositor.

PORTRAITS FROM THE PULPIT.

BY THE LATE MRS. L. A. L. CROSS.

DR. HAWKS.

The Rector of Christ's Church in New Orleans has legitimately won for himself a distinguished position, in both the literary world, and the ecclesiastical. In the meridian of life, he is also in the zenith of his popularity; which is evident from his late simultaneous election to the Presidency of William and Mary College, and the University of Louisiana.

Dr. Hawks is a full classic forehead, and a piercing black eye, indicative of great shrewdness, with something of wit and humor; and a certain sinister expression, not quite so agreeable. His pulpit manner is calm, easy, dignified, and eminently persuasive. His elocution is excellent; his reading, a model; and never do the words of Scripture appear more worthy of God, than when they fall from those well taught lips in the sanctuary. He seems to cast the text in a new mould, and present it in a new form. The words, indeed, are the same; but the reader has evidently found their true meaning, and holds it up to the hearer like a beautiful transparency. His voice is deep, musical, and fascinating; within a certain compass, very flexible; and delightfully modulated to the variations of thought, and the different parts of the discourse. It is a well tuned instrument, touched by the hand of a master. His style is elegant and melodious; and his thoughts flow on like the brooklet within its emerald banks, crowned with the pendant foliage and purple flowers. In short, Dr. Hawks is a scholar, a writer, a logician, a theologian, and a pulpit orator, of the very first order.

DR. BEECHER,

The venerable President of Lane Seminary, is a man of no ordinary pulpit celebrity. He seems quite careless of the lesser graces of oratory. There is no effort, no mannerism, no studied display. He is a bold, rough, energetic man; who speaks right on, naturally and earnestly, the great thoughts that are swelling and struggling in his breast. He does not read his discourse, but uses extensive notes, to which he frequently refers as he proceeds. He puts on his spectacles, and recomposes the paper for a moment; when, seizing the thread of thought, he lays aside his artificial aids, and pursues the train to its termination. Having finished the climax, he resumes his glasses, communes silently another moment with the manuscript, and then rushes off into another bold flight of eloquence.

The writer heard him on an occasion of considerable interest, when he opened the rich treasury of his mind and heart in a remarkably eloquent manner, and sent his hearers away, freighted with many a precious gem of thought, the great thoughts that are swelling and struggling in his breast. He does not read his discourse, but uses extensive notes, to which he frequently refers as he proceeds. He puts on his spectacles, and recomposes the paper for a moment; when, seizing the thread of thought, he lays aside his artificial aids, and pursues the train to its termination. Having finished the climax, he resumes his glasses, communes silently another moment with the manuscript, and then dashes off into another bold flight of eloquence.

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